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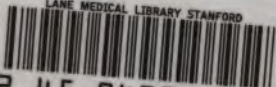
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INDICATIONS  
OF  
CHARACTER  
IN  
THE HEAD AND FACE.

ILLUSTRATED.

By H. S. DRAYTON, A.M.

NEW YORK:  
WELER & WELLS, PUBLISHERS,  
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1881.

401

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OR,  
MENTAL SCIENCE CONSIDERED IN ACCORDANCE WITH THE PRINCIPLES OF PHRENOLOGY, AND IN RELATION TO MODERN PHYSIOLOGY.

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# INDICATIONS OF CHARACTER, IN THE FORM AND PROPORTIONS OF THE HEAD.

## INTRODUCTORY.

"The lineaments of the body do disclose the disposition and inclination of the mind in general; but the motions of the countenance and parts do not only so, but do further disclose the present humor and state of the mind or will."—LORD BACON.

**H**EADS differ in outline and proportion, scarcely two in a thousand being approximately similar. When in a large company, he who for the first time attentively considers the heads of his neighbors will be surprised by the variety of forms. One viewed from behind will be seen to have the rounded outline represented



FIG. 1.

by Fig. 1, while laterally it appears as in Fig. 2. Another shows the peaked-roof shape of Fig. 3, and in profile may be like Fig. 4. Another may have the elevated and symmetrically rounded form of Fig. 5, while

(3)

another appears broad in the upper part and narrows rapidly toward the base, as the skull in Fig. 6.



FIG. 2.

*What do these differences mean?* is the question he finds pressing for a solution in his mind. "Nature," he reasons, "has a purpose in all her works; she never builds in vain. If there be a variation from a recognized type in any growth there is a cause for it. There

must be a physical reason for one head being broad

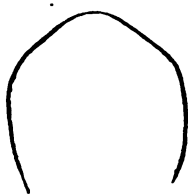


FIG. 3.

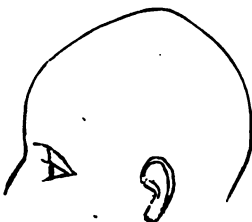


FIG. 4.

and low, while another is narrow and high, and there must be a mental correspondence to each of these forms, and these mental correspondences must differ in essential qualities.

People generally are more given to forming impressions of others from the lineaments of the face, and their impressions are more or less related to certain standard types of character tacitly accepted, yet

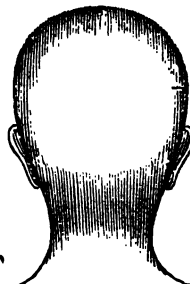


FIG. 5.

when a man of average intelligence is questioned concerning the source of an avowed estimate of a stranger, he discovers a sudden failure of definiteness in his analysis, if not a total inability to assign a reason for thinking so and so of his new acquaintance.

We meet with many persons who entertain very positive convictions with reference to others, yet can not give a valid reason for their opinions. The common answer to our "Why?" is "He looks so, and I'm quite sure that he must be so."



FIG. 6.

#### IMPORTANCE OF THE STUDY.

The study of character is obviously very intricate, involving much minute observation and close analysis, so that most persons think that one who would acquire skill as a judge of men must devote himself to it almost entirely; an opinion that is partly true and partly false. To be sure great skill and accuracy in the estimation of character demand long and patient study, but a degree of expertness may be obtained through the employment of part of the ordinary leisure which nearly all business or professional men have, in the set observation of the men and women they meet, in accordance with the precepts of a proper text-book. And this degree of skill will prove invaluable in various ways. To use the language of a recent work, "Brain and Mind," it will be found useful "in enabling us to analyze the characters of those whom we

meet, and to discern the motives and source of their conduct. How much domestic infelicity might be avoided if the real character of those about to unite in matrimony were laid open to view, and each enabled to dissect and analyze the mental traits of the other with the critical and dispassionate eye of science! . . . . Through ignorance of physiology and the constitution of the mental faculties, many parents seem to think that a child may be molded into any form that their fancy may dictate, just as a sculptor would carve an image from a block of marble; and so they place their children under the tutelage of instructors to be developed into successful doctors, lawyers, divines, or men of science. The sculptor can chisel the inanimate marble into any form which may be desired, and the beauty of the image will depend upon the degree of his skill. With the living human subject, however, the law of his being may determine the form without. Skillful training may accomplish much for any one, but its influence is limited to developing what already exists as a native endowment."

I would add here the remark of Archbishop Whately, that education is like the process of grafting a tree, "there must be some affinity between the stock and the graft;" in other words, there must be adaptation of the training to the mind which is to be developed. No process of education can create a single faculty. "It can only work on the material which nature has already supplied, and in accordance with the laws which she has imposed upon it. Hence the importance of making use of every means in our power to



ascertain the qualities and faculties which nature has bestowed that we may co-operate with her in the production of perfect mental forms, and that we may not be found wasting our resources in a futile attempt to mold a colossus out of the material of a pigmy."

To the teacher, the lawyer, the merchant, clergyman, mechanic, to every one, indeed, who must needs associate with men in the prosecution of moral or secular affairs, a practical knowledge of the laws of character, and their relations to the body, is of manifest importance. He who is able to read and comprehend the motives and springs of human conduct, he who is able to discern the faculties most influential in the world, is like a skillful general who knows the position of the enemy, and the strength of their equipment, and can therefore determine when and where to move his own forces and operate to advantage.

This little treatise is designed specially to indicate the types or casts of form that are associated with predominant types or casts of mind; to assist the non-professional reader to estimate character in its general bearing or tendency; in fine, to enable him to point to certain physical signs should a reason be demanded for the belief he entertains of another.

#### INTERRELATION OF MIND AND BODY.

Whatever may be the essential nature of Mind, it is manifested only through and by a physical organism. No one of educated intelligence disputes this now, and it is generally admitted that the complicated

mass of nervous tissue called Brain is the central seat or instrument of mind.

The differences among men are differences of mentality, and these differences are so impressed upon the organization as to be matters of specific observation. The poet says :

“For of the soul the body form doth take,  
For soul is form and doth the body make.”

—SPENSER.

The physiologist refers character to the brain in terms of positiveness like these: “We come, in the last place, to consider the functions of that portion of the Nervous Centers, which is evidently, in Man, the predominating organ of his whole system; being not merely the instrument of his Reasoning faculties, but also possessing a direct or indirect control over nearly all the actions of his corporeal frame, save those purely vegetative processes which are most completely isolated from his animal powers.”—“The Cerebrum and its Functions.”\*

In the world of nature there is seen a relation of structure and form to the part or function exercised by every living thing. The quality of an organism is expressed to the close observer. The ancients recognized this fact, and sought to trace its analogy in man. The human being, they perceived, was controlled by an invisible entity or force; it was this entity which gave to men their differences of charac-

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\* “Principles of Physiology,” by W. B. Carpenter.

ter and disposition ; it was this force which somehow impressed its peculiarities upon structure and form, and gave to the individual his distinct physiognomy. The greatest of the Greeks evidently believed that it was possible to formulate a system of physiognomy by which men could be accurately measured in character and talent. That prince of ancient scientific observers, Aristotle, wrote very elaborately on physiognomy, and his scheme of five divisions of the head, corresponding to his five principal powers of mind—Common sense, Reflection, Imagination, Judgment, Memory—was the model for nearly all the writers and thinkers on the subject from his time to the present century.

But Aristotle did not by any means announce a new thought when he assigned the mind to the brain, and he accepted also a very old belief in teaching, that "Our thoughts manifestly change under the influence of the passions. And, on the contrary, our body sympathizes with the passions of the soul, and it is manifest about our loves and fears, griefs and pleasures."\*

## ANCIENT CHARACTER-READERS.

Indeed, ages before Aristotle, divisions or classes and types of human character discernible through face and form appear to have been matters of common consent, for there were, previous to Socrates' time, physiognomists who traveled from place to place, dis-

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\* *Physiognomics*, C. I.

coursing on the significance of the features, and describing character like the modern phrenologist, for a fee. These men were highly esteemed among the Greeks, constituting as they did a class of teachers whose influence upon morals was pure and elevating.

It is related that on one occasion, as Socrates was walking in the groves of the Academy accompanied by his pupils, a physiognomist approached and offered to describe the character of any in the company. The young men pointed to their teacher, who, it seems, was unknown to the physiognomist. The latter described the philosopher as a man of strong passions and low desires. At which the students cried out in derision, and threatened to chastise the man for testifying falsely of their beloved master; but Socrates interfered and took the part of the character-reader, saying, "It has been a work of my life to subdue such feelings."

Among that singular people, the Chinese, whose customs in nearly every particular bear the stamp of antiquity, the physiognomist or craniologist is revered as a teacher of most important truths. I have been told by Mr. William Benton, a gentleman who traveled extensively in China, that he had seen the craniologist practicing his profession in examining heads and giving advice to his subjects and their friends. Mr. Benton said that the counsel of such a teacher was regarded by the Chinese as specially valuable with respect to the training and education of the young. In answer to his inquiries it was said that this practice was of very ancient date.

## WRITERS ON PHYSIOGNOMY.

From Aristotle to Lavater a long array of worthies have written on the subject of Physiognomy, notably Theophrastus, Albertus Magnus, Bernard Gordan, Porta, Ludovico Dolce, Burton, Swedenborg; but however striking their conjectures, they did not succeed in laying down definite rules for observation, or establishing a standard to which reference could be made by the modern student and observer. Hence the intelligent and learned were inclined to consider dissertations on physiognomy as fanciful in the main, notwithstanding their recognition of certain impressions made upon their feelings by others, and to which they intuitively gave consent.

Giambattista della Porta, who lived in the 16th and 17th centuries, endeavored to indicate certain signs by which honesty and uprightness may be discerned in head and face. His views obtained notice to the extent of practical application, as it is recorded that the Marquis Mascordi, a prominent judge in the criminal court of Naples, from 1778 to 1782, used this method in his trials—and in passing judgment took into account the indications of a prisoner's head. Two of his sentences which are recorded in Latin according to the custom of the period, translated, run thus: (1). "The witnesses having been heard for and against you, thy face and head having been examined, we condemn you to the galleys." (2). "The witnesses having been heard *pro* and *contra*, the accused meanwhile protesting his innocence, his face and

head being examined, we condemn him not to the galleys, but to imprisonment."

Porta anticipates our modern authors who compare human with brute physiognomy, and trace correspondence of character where they discern similarity of contour. For instance, he compares the head of Vitellius Cæsar with that of an owl: and the head of an idiot with that of a fish. He says further, that a middle-sized head of round form, compressed in the side region and projecting backward, was regarded the best shape by some observers of his time.

#### THE PHRENOLOGICAL SYSTEM.

The most complete system of craniology is that which Dr. Francis J. Gall first announced to the learned of Vienna, in the closing decade of the eighteenth century, and which was known for a time as Gall's "Doctrine of the skull and brain." Subsequently the eminent Spurzheim crystallized the teachings of Gall into a compact and symmetrical form, gave to them a more definite anatomical connection, and enlarged the sphere of their application in the practical affairs of human life. This great man visited the United States in 1832, but had scarcely been in the country three months ere an acute malady made him death's victim. Nevertheless, in that short time he had won the high esteem of the people of Boston, as the beautiful memorial erected over his tomb in Mount Auburn abundantly shows. \*

\* Dr. Nahum Capen, author of "History of Democracy," writes:

"The decease of Spurzheim cast a gloom over the city not to be described by language. We have never known a death which seemed to excite so universal and



Spurzheim gave the name of Phrenology to the improved system, and by that name it has been popularly known. A system which numbered among its most zealous advocates, men of such brilliant intellect as Vimont, of Caen ; Professors Otto, of Copenhagen ; F. J. V. Broussais, of Paris ; Fossati, the Florentine ; Elliotson, Abernethy, and Hunter, of London ; the brothers Combe ; Sir George Mackenzie ; and Dr. Wm. Gregory, of Scotland ; and Prof. Caldwell, John Bell, and Horacè Mann, of America ; could not but create a literature of its own and impress strongly the philosophy and science of the era. Of it the learned Archbishop Whately wrote, that the treatises of phrenologists would be of great value even if all connection between the brain and the mind were a perfect chimera, "from their employing a metaphysical nomenclature far more logical, accurate, and convenient than Locke, Stewart, and other writers of their schools."

Robert Chambers, the author and editor, uses similar, though more emphatic, language in the following statement, that "Phrenology appears to bear the same relation to the doctrines of even the most recent metaphysicians which the Copernican Astronomy bears to the system of Ptolemy. By this science the

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sincere a feeling of grief. The citizens of Boston and vicinity had seen and heard him. They had met him and had been delighted by his conversation. They saw that he was a man eminent both for his learning and virtues, and they regarded his death not only as a public calamity, but a personal bereavement. They felt that they had lost a noble and powerful friend, one who had made human nature his study, and held in his willing hands the keys of wisdom, and of earthly happiness in his teachings. They had been charmed by his manners and love, and inspired by his language."—*Reminiscences of Spurzheim.*

faculties of the mind have been, for the first time, traced to their elementary forms." Two men conspicuous for their studies in ethnology, Prof. Samuel G. Morton, of America, and J. W. Jackson, of England, have applied this system with great success to their descriptions of racial and tribal craniology, and mental capacity. In the care of the feeble-minded and insane the principles of Phrenology when intelligently applied have proved a most valuable auxiliary to teacher and physician. Dr. S. G. Howe, of Boston, one of the first to introduce into this country a method for the training of idiotic children says, in a letter to Dr. Andrew Boardman, of New York: "I have for many years been satisfied, from personal observation, that the general principles of Phrenology are founded in nature. In the institution for the education and reformation of youth with which I have been connected, directly or indirectly, I have found a knowledge of these principles to be of great assistance." Quoting another and very recent expression by an eminent authority in mental derangements, viz: from Dr. H. A. Buttolph's Report for 1879, on the management of the very extensive asylum for the insane, at Morristown, N. J.:

"The facts and inferences of this system (Phrenology) as stated, being true, in regard to the physiology of the brain, the great importance of the discovery will be appreciated, as it furnishes the basis of a clear, full, and intelligible system of mental science or philosophy.

"By its aid we see most clearly that the disordered



states of the mental faculties are only symptoms of disease of the organs or parts of the brain with which they are associated. While we judge of the nature or character of the disease, not only by the mental symptoms, but also by such physical symptoms as indicate the condition of the system in general, and of each of the bodily organs in particular, they may be in a state of suffering."

For reasons like these we have adopted the nomenclature of Spurzheim and Combe, in our designation of the innate attributes of the mind. The metaphysicians of to-day have nothing better to substitute for the analysis of perception, reflection, sentiment, propensity, and emotion ; in fact, they have failed to offer any satisfactory substitute at all. Besides, that nomenclature has become the property of society, and its constituent terms are used by the intelligent generally. The Rev. James Freeman Clarke says in a lecture on Self-knowledge :

"I recommend the phrenological arrangement of human powers simply as a convenient one in self-study. If a man wishes to know what he is fit for, and capable of, this gives him a useful method of investigation. It divides, for example, all our powers into mental, moral, and passional ; intellect, morals, and affections. To the intellectual region belong, first, the Perceptive faculties, by which we take notice of outward objects ; notice the size, form, weight, color. Then the reasoning powers, by which we compare objects to see if they are alike or unlike ; if they are cause and effect ; if they are congruous or incon-

gruous. Then there is the imagination which makes a picture of the whole while examining the parts. Then, again, come the moral qualities—sympathy, reverence, conscience, firmness. Then follow the passional and energetic powers which supply movement and force, as self-reliance, the desire for approbation, the desire for home, the love of family and friends, the passion for battling with difficulties, the passion for destroying evils, the passion for collecting property in all its forms, the desire of construction which is the basis of all art.”

In this short paragraph Mr. Clarke goes over the more important of the mental faculties, and points out that particular sphere in which this physio-mental system is peculiarly useful to man, viz.: helping one “to know what he is fit for and capable of.” It is obvious that to say this of any device or appliance, whether intellectual or mechanical, is to attribute to it a most valuable and extended range of operations in human life. And if the composite organism of the brain be admitted, we have a completeness of relationship which enables the student of mind to analyze character and to define individual fitness and capability.

It seems to me that without this completed relationship, we should be left, like the old philosophers, to conjecture and uncertainty, having no clue in physical structure to follow, no anatomical basis upon which to stand in our predications of special traits and qualities in a given person.

## FUNDAMENTAL PRINCIPLES.

The physiologists long ago, as we have seen, recognized the necessity of a material instrument for mind, and discerned in the brain the structure and conditions which made it pre-eminently such an instrument. Next, it was deemed essential, to meet the demand of a rigid logic, to indicate differences in the constitution of the encephalic mass in correspondence with marked differences in intellectual power shown by men; and as the result of careful observation we have the general principle that *Size is the measure of power.*

Then it was ascertained that quality, texture, temperament had much to do in modifying the effect of size, and the important doctrine of *Temperament* was formulated with its correlative principles, which, in our time, have become crystallized in a department of physiology known by the term Heredity.

The next step was the discovery of the distribution of the brain into *organs*, each having a distinct, independent function in correspondence with the several faculties and powers of the mind. To Francis Joseph Gall belongs the honor of demonstrating the composite structure of the brain to the learned of Europe, by illustration and dissection, although it is true that Thomas Willis, of Oxford, in the seventeenth century, is to be credited with having reasoned with great force in his "Anatomy of the Brain" (1644), in behalf of the proposition that the Brain is a congeries of organs. Willis pointed out the fact that insanity was caused by cerebral disease, and that the character of the

mania was related to the location of the disease, but did not show, as Gall did, the fundamental connection existing between brain parts and mental faculties, and that the strength and influence of a faculty were dependent upon the size and activity of its organ or center in the brain.

The views of Gall and his earnest disciples, Spurzheim and Combe have a large following among the educated; but physiologists, as a whole, are not in agreement upon the doctrines of Phrenology with respect to its organology. That the brain is a congeries of organs no eminent authority appears to deny, and the majority of those who refuse assent to the Gallian scheme are found giving heed to something in many respects similar, but really lacking its clearness and utility, or entertaining individual opinions not acceptable to others on the score of impracticability.

#### THE FACULTIES IN THEIR GENERAL DISTRIBUTION.

The faculties of the mind may be classified under three general heads, viz :

The Intellectual ;

The Moral ;

The Selfish, or Propensitive.

This classification is much in use, but a more definite distribution is this :

The Intellectual ;

The Moral and Religious ;

The Social and Domestic ;

The Selfish, or Physico-preservative.

Relating these to the head, we find that the Intellectual faculties are manifested through organs which occupy the front part, or forehead; the Moral and Religious are given the upper or coronal region; the Selfish occupy the lateral parts of the base bordering on the ear; the Social and Domestic lie in the back or occipital region.—See Fig. 7.

When one of these regions is found predominating over the others, the character is very marked and unmistakable. The excessive development of an entire grand division of the faculties is, however, rare; but it is usual to find one or more of the organs in a division conspicuously developed and imparting to the whole group special characteristics. It is evident, then, that the four grand classes which have been enumerated may each be divided into two or more groups, each of which has its distinctive phase of influence upon the conduct.

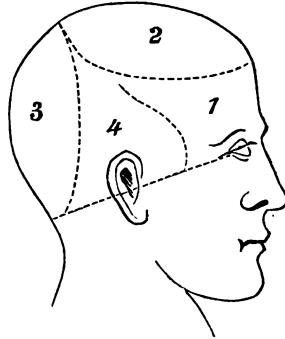


FIG. 7.

- |                           |   |
|---------------------------|---|
| 1—Intellectual Faculties. |   |
| 2—Moral                   | " |
| 3—Social                  | " |
| 4—Selfish                 | " |

Prof. F. J. V. Broussais, of the University of Paris, defined nine classes of heads, viz: (1). Those with predominant propensities and weak intellect and sentiments; (2). Those in which the moral sentiments rule; (3). Those in which the intellectual faculties, as

a whole, prevail; (4). Those in which the perceptive faculties are in excess over the reflective; (5). Those in which the faculties called "theatrical," or conducive to esthetic culture, as Imitation, Ideality, Marvelousness, have the ascendancy; (6). Those in which the last-named faculties are associated with a highly developed intellect, and the moral sentiments; (7). Those heads which are notable for moderate size and generally moderate development; (8). Those of moderate size, with an organ or two strongly predominant; (9). Those in which the faculties are all developed in the highest degree—a class mainly hypothetical, or ideal.

#### HOW INTELLECTUAL CAPACITY IS INDICATED.

Proceeding now to a specific analysis of the prominent types of organization and character that are met in every community, we will consider, first, those of intellect.

The intellectual faculties are generally ascribed to the front portion of the head. We hear the remark often, "What a high forehead!" or "What a noble brow!" the speaker intimating that the person spoken of is to be regarded as possessing more than the average gifts of intellect and culture. Prof. Ferrier says: "The development of the frontal lobes is greatest in men with the highest intellectual powers; and taking one man with another, the greatest intellectual power is characteristic of the one with the greatest frontal development."\*

\* "Functions of the Brain."

There are three leading classes of Intellectual development: (1). That in which the Perceptive faculties predominate: these being related to the parts of the brain directly over the eyes; (2). That in which the Reflective faculties predominate: the corresponding organism being in the convolutions of the brain above the parts occupied by the Perceptives; (3). That in which the development of the Perceptive and of the Reflective faculties is so nearly even that they may be said to balance.

1. In the accompanying portrait we have an illustration of the first class, and its notable characteristics are a striking fondness for observation; to see and examine physical objects of every kind. One so constituted wishes to mingle in the outer world, to take personal account of its affairs; he delights in the contemplation of nature, and his books are not only "the running brooks," but everything instinct with life.



FIG. 8.—LARGE PERCEPTIVE DEVELOPMENT.

Associated with this type of Intellect in the great majority of cases is a predominance of the Bilious, or Motive temperament, which imparts to the physical organization a strong, bony frame, large muscles, relatively long limbs, large and prominent features,



and becomes gradually expressive of idealized type.



Fig. 6.—The young man, grammar, rhetoric, history, philosophy.

Finally, and for the classics and higher mathematics, they have no aptitude, and progress in them is made only by dint of laborious study, which, in most cases, is their creation on the part of teacher or parent.—See Fig. 4.

2. The second class of intellectual development is marked by fullness or prominence of the organs in the upper region of the forehead, those which conduce to abstract reason, and intuition. (See Fig. 7, also Fig. 30, portrait of the well known author, Mr. Wilkie Collins). The face is usually pyriform in outline, the lines falling off rap-



FIG. 30.—LARGE RESTRUCTIVE DEVELOPMENT.



idly toward the chin. Associated with this type of organization in most cases is a dominance of the Nervous or Mental temperament which is known by a general delicacy of physique—a comparatively light frame, symmetrical, but sharply-cut features, fine soft hair, and complexion bordering on the pale.

The disposition exhibited by this cast of mind when prominently marked is in the direction of originality of thought, great nervous activity, and intensity of conception and impression, but there is a lack of practicality in the views and reasoning. The theories of a person so endowed are based upon assumptions rather than upon material



FIG. II.—BOY WITH LARGE REFLECTION.

facts; he dwells, as it were, in a world of ideas, and is fond of pursuing a train of thought often suggested by a mere notion. Hence he takes no firm hold, without aid, upon the concrete and positive elements of things, and is not inclined to give them more than passing attention.

The youth so organized takes readily to abstract studies; in philosophy, rhetoric, the classics he feels at home. He may show a precocity of thought which is flattering to parents and relations, and in consequence is, in most cases, pushed forward in his studies—to the great damage of his health. In fact, the majority of children thus mentally endowed are feeble in strength and tone of body, and need phys-

ical training rather than mental stimulation. Their dominant brain and great nervous activity rapidly consume the little vitality supplied by the organs of alimentation, and, as a necessary consequence, they remain pale, thin, and weak, and if they do not die before reaching adult age, they disappoint the high expectations of their friends. The illustration, Fig. 11, furnishes a striking example of a boy of this sort.

3. The third type, an even development of the Perceptive and Reflective faculties, is rarely a natural



FIG. 12. WELL-BALANCED DEVELOPMENT.

or inherited endowment, but the *product* of inheritance and culture. It is, however, of common occurrence by no means among the educated classes, although approximations here and there may be pointed at. This even development signifies an exact co-ordination of the observing powers with the reasoning, a nice balance of intellectual judgment—

conclusions from facts and reasoning which are true, and thoroughly practical in adaptation.

With this cerebral condition may be associated the Mental or Motive or Vital temperament in some predominance, and that, whichever it is, exercising its special influence upon the mental organs—the Mental as we have already seen, conducing to quick-

ness, susceptibility, precocity ; the Motive to deliberation, persistence, endurance ; while the Vital, in excess, contributes to ardor and impulse in thought, but not to steady and long-continued intellectual effort.

In the majority of instances, however, this balance of Intellect is associated with a nearly even balance of the temperaments, and the persons so happily constituted are distinguished for their intellectual capabilities. Their faculties operate with so much harmony that to see and to reason are pleasurable, and they can pursue long and intricate courses of argument and discussion without confusion or fatigue, keeping in view from beginning to end the relation of fact to premise, and to each step in the syllogism, until the conclusion is reached. The youth thus endowed takes the lead in his classes ; his versatility and aptitude give him equal skill and success in every study : arithmetic, geography, rhetoric, history, geometry, natural philosophy, Latin, etc., are mastered with ease. He is fond of the sports of the playground ; enjoys the mountain excursion, the ramble in meadow and forest : these supply his muscles with needed exercise, and his active Perceptive faculties with information from Nature's ever fresh and ready store ; and he returns to his desk in the school-room with mental energies renewed and alert. Such a youth is the joy of the teacher.

Men with this balance of Intellect take good rank in whatsoever calling they may pursue ; they are esteemed by their fellows for possessing superior

judgment, "level heads," and are known generally for the even continuity of their lives.

THE MORAL AND RELIGIOUS FACULTIES, or *Superior Sentiments*, when active and influential in the character, impart to the upper region of the head an elevated and expanded contour. There are two leading types in this division of mental phenomena.

(1). When the anterior or forward part of the



FIG. 13.



FIG. 14.

crown is well developed, as shown in Figure 13. One so organized is known for kindness, sympathy, generosity, a conceding, genial nature which readily adapts itself to others; for courtesy and cheerfulness. The child with this type of head is tender-hearted, confiding, respectful, and obedient, and consequently wins the love of his associates.



(2). When the back part of the crown is predominant, as in Fig. 14, the person is known for strength of will and firmness of purpose, for self-reliance and ambition; and if the region assigned to Conscientiousness be large, he or she will exhibit an earnest yet independent regard to duty and honesty.

When the whole coronal region is large, the moral and religious sentiments as a whole predominate in the character, influencing the person's conduct, whatever may be his pursuit, and inclining him to deeds of benevolence and philanthropy, besides impressing him with a deep sense of duty to his fellows, a scrupulous regard for honor and integrity, and a warm interest in religious matters.



FIG. 15.—FINE MORAL DEVELOPMENT.

The child so constituted is known for unusual propriety of conduct, a fondness for attendance at the church and Sunday-school, and needs little prompting to study for the ministry.

Late scientific testimony touching this part of our subject comes from high scientific sources. Dr. J. G. Davey, of Bristol, England, writes:

"Is it not taught in our schools that nature starts from the most simple to reach the most complex, and exhausts, as it were, the structure of all other animals before she arrives at her *chef d'œuvre*, man? Now, in what consists this the grandest achievement of Nat-

ure's laws?—in what, but the development of creation in the *genus homo* of the anterior and superior cerebral lobes, the superadded instruments of altogether new functions—functions which being altogether mental, *i. e.*, of an intellectual and emotional nature, and not concerned else than sympathetically, so to put it, in the lower or merely animal movements."\*

#### THE SOCIAL SENTIMENTS.

In the back part of the head, or occipital region, lie the organs relating to the Social Feelings—the love of home, friendship, love of children, wife, etc., and when these organs are large, that part of the head is



FIG. 16.—STRONGLY SOCIAL.

well rounded and projecting, as shown in the illustration. This condition is easily recognized by the observer, and its accompanying manifestations in the character are unmistakably pronounced. He who possesses this type of development is ardent in affection, earnest in friendship, fond of home and its

relations, fond of children and pets—he is, in fine, a strong family man, and an earnest believer in social intimacies among people.

He who possesses the negative type in this respect ;

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\* *Journal of Psychological Medicine*, London, Oct., 1879.

in other words, has a back-head of little depth and breadth, the occipital region appearing generally pinched and contracted, indicates a marked deficiency in the social elements. He is indifferent to the pleasures of friendly intercourse; cares little for a fixed place of abode, has no warm and steadfast affection for any one, and shows no interest in children. In fine, he wearies of mere association, and finds little solace in the domestic relation. He may take some



FIG. 17.—WEAKLY SOCIAL.

interest in social matters because of the prompting of benevolence, or of self-interest, but he experiences no warm emotions when greeted by a friend, and no hearty expression of gratified feeling escapes him when in the midst of company.

These two types of social character offer important fields of thought and action to the parent and teacher. The child who is constituted according to the first type needs the discreet guidance of an intelligent parent or guardian, for his ardent nature may be easily led into improper paths by vicious influences, and a disposition that should be in maturity a source of pleasure and normal enjoyment may thus be made a cause of grief and misery to himself and friends.

On the other hand, a child who is lacking in social feeling needs careful training, that some degree of interest may be awakened in its mind for the pleas-

ures of friendly association and domestic companionship ; otherwise he is likely to grow up into cold, reserved, unsocial manhood, and in time become a gloomy misanthrope, "shunning and shunned by all mankind."

The fundamental element in the social and domestic nature of man is Amativeness, the faculty which manifests the desire to love and be loved, or, in other words, inspires the sexual feeling. Its importance is recognized by physiologists in general, and the location of its organic center in the occipital region is admitted by leading observers of brain function.

Prof. Ferrier, in speaking of morbid excitement of the sexual disposition, says: "To the former belong the Satyriasis or nympho-mania occasionally observed in connection with disease of the middle lobe of the cerebellum. . . . From certain facts of experiment we have seen reason to conclude that the centers of sexual feeling are probably localizable in the regions connecting the occipital lobes with the lower and inner part of the temporo-sphenoidal lobe."

#### THE SELFISH FEELINGS OR PROPENSITIES.

These are related to the lower lateral region of the head, a space which may be described as a semicircle whose center is in the ear.

When the organism here is largely developed, the base of the head is wide and prominent ; and if the selfish instincts dominate in the mental character, the head from the ear upward, when observed in front, has a pyramidal contour.



While a good degree of these instincts is essential to mental integrity, as they lead one to provide for his physical wants, to protect himself and property against wrong and robbery, their excessive influence is destructive to the mental balance, and may lead to vice and crime. They who break the laws of order



FIG. 18.—LARGE PROPENSITIES.

and propriety often, they who are found in the grated prison, are, as a class, largely developed in the lower side-head. Destructiveness, Combativeness, Secretiveness, Acquisitiveness, Appetite, when active give energy, strength, vigor, and efficiency to man; but unless restrained by the moral sense and directed

by the Intellect they become elements of disorder and perversion. They are like the powerful locomotive which, so long as it runs on the rails, is a most useful instrument to the commercial enterprise of man, but when it runs off the track it becomes suddenly an instrument of disaster to passengers and freight.

The child with a large base of brain in the intellectual, social, and propensitive regions is endowed with what is termed a physico-mental organization; he is naturally strong and robust in body, fond of exercise



FIG. 19.—BOY WITH LARGE PROPENSITIES.

and everything related to muscular movement. His appetite is vigorous and needs government; his temper is easily aroused, and stormy. He is impatient of restraint and liable to commit improprieties under the influence of passionate impulse. He is "a difficult subject" to manage, and taxes the intelligence and kindness of parents and teachers in their effort to train him in ways

of order and decorum. In school particularly does he try the patience of a teacher, for he has little aptitude for the study of books, and chafes under the confinement of desk and bench. His vigorous limbs demand free play; he would be abroad in the free air of field and forest; the outer world affords him the school of his choice as it furnishes employment for his sturdy muscles and coarse nervous fiber. Such





...ous über. Such

as he are well constituted to perform the world's strong work; to build the bridges, railways, steamships, highways, to clear the forests, level the mountains, fill the valleys, and perform the other grand services demanded by an advancing civilization. The Motive and Vital temperaments predominating in his organization adapt him to the severe, mechanical labors which are preliminary to the exercise of the delicate arts and refinements of high culture.

But this type of mental character must be subordinated to moral and intellectual influences to perform its legitimate work; otherwise, as we have already seen, it will ruin the whole organization.

Within a few years investigations have been made by gentlemen interested in sociology with reference to the physical and mental causes of vice and crime, and the weight of opinion is on the side of organization as the fundamental source of offenses. Prof. Maudsley says: "Moral sensation, like every other feeling, is a function of organization."\*

The prevalent use of intoxicating drinks and of tobacco is admitted to have a powerful influence upon the passions and appetites of men, and to be direct incitements to wrong-doing, besides serving to perpetuate a morbid or peculiarly excitable endowment of the Selfish propensities. The history of the Paris Commune supplies a striking illustration of this fact: When that fanatical organization was suppressed in 1871, at the close of the war with Prussia,

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\* "Physiology and Pathology of the Mind."

among the prisoners taken by the Government troops were 300 boys from nine to fifteen years old, some of whom had been guilty of atrocious crimes. These were sent to a reformatory at Rouen. They were carefully examined there and a report submitted to the central Government, by which it appears that 377 were affected by some deformity or cerebral disorder. And it was subsequently ascertained that every one of these 377 boys were the children of mothers given to habitual drinking of intoxicants.

In the Paris Exposition of 1878 was a series of thirty-six human crania of the criminal class, as they were the skulls of murderers who had been executed on the guillotine. A study of these skulls was published by Dr. Bordier, in Broca's *Revue d'Anthropologie*, in which it is stated as a resultant of careful measurements and comparisons with the skulls of average constitution, that these crania generally indicated "a low intellectual standard, the cerebral development being conspicuously predominant in the parieto-occipital region."

An English writer in commenting on this paper of Dr. Bordier, says:

"The murderer's head is developed in another direction; namely, at the sides. The sides of the head, it seems, are the seat of the impulses, and the murderer is the creature of impulse. He has far too much mental activity in proportion to a most stunted quantity of reflection. The same abnormal develop-

ment of the sides of the head, the same reckless im-

pression marks the savage. He takes no thought



for the morrow, but, like the Tunghuzians lately visited by the *Vega*, eats all the seals he has caught to-day. With a scanty development in the frontal region and an abundant development in the parietal region of the brain, both savages and murderers are prompted to go straight to their object without pausing to consider the consequences." \*

Prof. Benedikt, of Vienna, and other observers might be quoted whose conclusions from the study of the heads of criminals substantially agree



FIG. 20.—PROBST, THE MURDERER.

with the above, and force upon the attention of parent and teacher, the magistrate and the prison-officer, and all who have to do with the peace and welfare of society, the importance of observing the physiognomy of the brain, in order that well-advised measures for the correction of the mental abnormality may be set on foot.

#### THE SEASON OF TRAINING.

In childhood and youth the organization can be best regulated by judicious influences, and the boy or girl with the type of brain we have just been consid-

\* *London Daily News*, Nov. 13, 1879.

ering may be so educated and worked upon that the intellect will be rendered more active, and the moral sentiments more influential, so that they shall repress and control the excessive activity of the propensities, and in the end make what was a creature of impulse and self-indulgence, an orderly, yet energetic, practical, and useful person.

The men of robust health, sound judgment, and vigorous industry who distinguish themselves for their ability in commercial and mechanical enterprises have, as a rule, a large base of brain. They are capable of leading in the performance of the work they undertake, and are best contented when in the midst of the activity and bustle of material industry. The workshop, the harvest-field, the railway, the mill offer for them a congenial sphere.



FIG. 21.—DEFICIENT BASE OF  
BRAIN.

On the other hand the head that is narrow at the base, that appears compressed and hollow in the region of the ear, is a type of physical weakness and lack of practical energy. The child whose head is expanded in the upper part, and narrow and pinched in the lower lateral region, is constitutionally delicate in body, while exhibiting a mild and elevated tone of character that endears him or her to friends. Such balloon-headed children as the illustration\* shows are

\*has exaggerated our idea a little, but the reader can derive a fair impression from his own observations in life.



notable for moral precocity, and usually die young, to the great regret of all who know them. To deal properly with this type of organization it is necessary to understand the laws of physiology, as the grand want is physical training. Life in the open air, with little or no exposure to severities of weather; nutritious food, diversions which call for exercise of the limbs and perceptive faculties, abundant sleep, are appropriate to the child. The main object of the parent should be to develop the body of his big-brained boy, and let him pick up items of knowledge as he may while at his diversions. He will need no books or desk, for the world of nature will afford him the best opportunities of study. From bird and insect, tree and plant, he will derive fitting nourishment to brain and body. In association with material things his physical life will be stimulated to a strong and normal growth.

I contemplate the young whose moral sentiments greatly predominate over their lower or physical nature, with a degree of regret, because I know that their true interests will be neglected, their friends usually forgetting, in their admiration of the amiable qualities manifested by them, their duty in caring for their health.

#### THE ESTHETIC SENTIMENTS.

One other type of organization and character should be described before this short treatise is brought to a conclusion. A small group of faculties is known in the classification of mental philosophy by the desig-

nation of SEMI-INTELLECTUAL, or Self-perfective group. Prof. Broussais includes them in his nine classes as the "theatrical" faculties. These are Mirthfulness or Wit, Constructiveness, Ideality, and Imitation, whose places in the brain are assigned to the upper temporal region. When this region is well developed the head swells out conspicuously in that part. The poet Swinburne is suggested as an admirable example of this type of organization, and so



FIG. 22.—LUDWIG OF BAVARIA.

is the young king of Bavaria. It indicates susceptibility to the higher phases of mental culture; appreciation of the beautiful in art and nature; refined tastes, elevated conceptions. It is the artistic class of development, as all who show excellence in art and literature have it in a good degree.

The boy or girl thus constituted is easily trained in the manners and courtesies of politeness, and gravitates toward studies and employments of an esthetic nature. He or she is fond of music, elocution, drawing, rhetoric, and wins prominence for capability as a reciter. If the

perceptive intellect be well developed the youth is quick at learning, and will lead his class in the physical branches. He will also be clever and, perhaps, brilliant as a writer of descriptive essays, as a draughtsman, and be considered a boy of high promise.



FIG. 23.—"THE TEACHER'S DELIGHT."

If the reflective faculties be more influential than the perceptive, so that the upper part of the forehead and the upper part of the temporal region show

marked fullness, the youth will indicate a meditative disposition. He will be strongly imaginative and dreamy, appearing to others, who do not understand his nature, as vague, impracticable, and unsuited to the bustling matter-of-fact world. With this type of brain organization a high *quality* of physique is usually associated, and their harmonious product is that delicate sensitiveness and lofty idealism which characterize the true poet and artist.

The young man so constituted is often looked upon as possessing genius, for he is original in conception, and if he possess fair health, the brilliancy and novelty of his views win general admiration. He naturally gravitates toward literature or art, and in their prosecution is original in subject and design, and broad in the treatment of his conceptions.

The refined susceptibility of such an organization, and the extreme activity of the intellect which is usually a property of it, rapidly consume the vital strength, so that care should be taken against urging or stimulating the over-active mind, and special effort be made for the development of the physical nature, particularly of young women, that it may meet the demands of the brain without exhaustion.

#### CONCLUDING SUGGESTIONS.

The leading manifestations of mind in correspondence with their respective types of organization have been briefly described in the foregoing pages, but sufficiently, I trust, to enable any observer to form a

safe general estimate of every person with whom he may associate in the current of life.

To furnish the reader with a simple method, anatomically based, for his examination, I add the following remarks:

Taking the opening of the ear as the center of brain development—because a line drawn through the brain from ear to ear will pass through the medulla oblongata—that part of the cerebro-nervous system which lies just within the skull, and forms the connection between the spinal column and the brain,—we are enabled to estimate the comparative development of the different regions of the head.

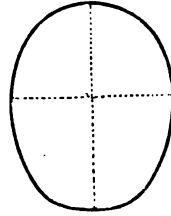


FIG. 24.—HORIZONTAL OUTLINE OF HEAD.

The contour, in profile, of a head of perfect or even development approximates the semicircle, while the horizontal outline as viewed from above is ovoid, the transverse diameter a little above the ear-lobes, especially in woman, being somewhat greater than that in the region of the temples, while the distance, A B, (see diagram of skull), from the opening of the ear forward to the surface at Individuality (the center of the perceptive range of organs, on the ridge

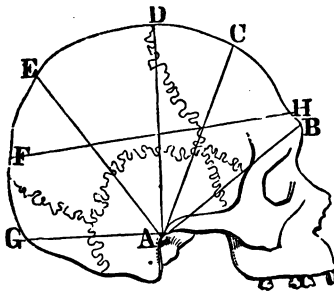
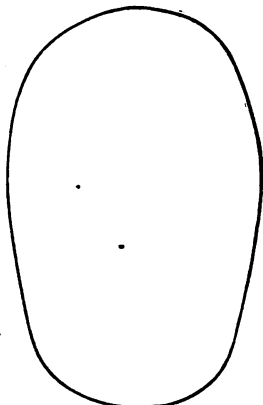
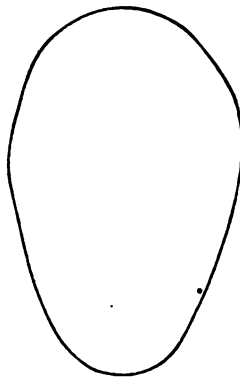


FIG. 25.—OUTLINE OF SKULL.

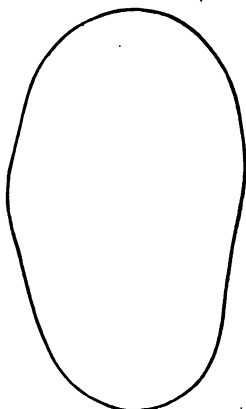
above the root of the nose), is greater than the dis-



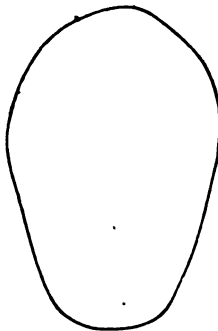
No. 1.—GARFIELD.



No. 2.—HANCOCK.



No. 3.—ARTHUR.



No. 4.—ENGLISH.

tance, A G, from the aural canal to the surface at the center of the lower margin of the back-head, or where



the phrenologists locate Parental Love; and the height perpendicularly, A D, exceeds the anterior length. Having, in the mind's eye, an even, symmetrical contour, it becomes easy for the observer to note departures from it in the living head, and to determine in what region the cerebral development preponderates. A little practice among friends will quicken one's faculties, and render him or her skillful in applying to practical use the methods which have been learned in reading.\*

The fact that the great multitude of men and women have heads in which one class or another of the organs is in marked excess helps the student in forming general conclusions, and gives assurance of correctness. Hence, the teacher needs not to wait until he has explored the depths and breadths of physiology and neurology, and watched the conduct of a pupil for months before he attempts

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\* It is rare to find a head with the graceful curvature of Fig. 24, as the reader will be convinced soon if he take the trouble to visit a dealer in hats who manufactures to order. An ingenious instrument, called the Conformer, is generally used in the hat trade, which takes the horizontal outline of a head with close accuracy, and thus furnishes a pattern or model from which the hat can be made. The *New York Hat, Cap, and Fur Trade Review* recently published a series of outlines representing the horizontal shapes of the heads of well-known public men as taken by the Conformer; among them were those of the heads of the Republican and Democratic candidates for President and Vice-President for the term commencing in 1881. As these outlines show the form of the head at the line where the hat is fitted, and which, in most persons, is about midway between the crown and the base of the brain, they are not without interest as subjects of comparative study. The lower or smaller end of the outline represents the forehead, and the broadest part approximates the point where a transverse line would pass through the openings of the ears. Mr. Garfield's head is evidently large, as his hat size is 7 $\frac{1}{4}$ . General Hancock's outline shows prominent side-organs; the size is 7 $\frac{1}{2}$ , indicating a head about twenty-three inches in circumference. General Arthur's size is 7 $\frac{3}{4}$ , and Mr. English's 6 $\frac{1}{2}$ .

to classify his organization. A few minutes' study of the head will enable him to decide whether the perceptive or reflective faculties are the stronger; whether the head is wide or narrow at the base; whether the moral or selfish region is dominant, etc.

So, too, with the man of business who employs clerks and assistants; two hours' careful study of the principles advanced in this little book, and a few experiments in their practical confirmation will give him skill enough to examine an applicant for a clerkship, and to obtain an intelligent idea of the disposition and motive of a stranger who would negotiate with him for the purchase or sale of goods.

The superintendent of a factory or shop wherein large numbers of workmen are employed; the officer of a public or private institution where many persons, old or young—the latter especially—are kept together, has the most urgent need of knowing how to analyze and understand character. How easy it is to make a mistake without a guide, which will prove disastrous to the body and mind of a youth! There are too many "Dotheboy Hall" teachers in our schools, and too many Dombey in business and private life; and were the counsel of trained observers and thinkers like Horace Mann, Combe, Galton, Maudsley, and Bain generally heeded, society would be relieved from the spectacle of grave blundering at the master's desk and of indiscreet pride or fondness in the family.

Aside from the practical purposes intimated in these pages, and which will command properly the

respect of the reader, there is another consideration which may be mentioned in favor of the systematic study of character, and that is the pleasure which it confers upon those who take it up. What indeed can be more delightful than reading the natural language of mind as reflected in the conduct and life of young and old around us! We go as it were "behind the scenes," and trace the springs of action, the inner motives of people, and acquaint ourselves with them as they essentially are; and while meditating upon the mental mechanism of others, we are led to consider ourselves, to analyze our own ways of thought and life, and to scrutinize the causes of this weakness and of that failing whose influence upon our conduct is a matter of regret. In this way will the sincere student obtain a knowledge of his own character, which may prove invaluable in his future career. There are thousands of nerveless, purposeless automatons floating upon the surface of society, who owe their condition, in the first place, to the ignorance and indiscretion that had charge of their childhood; and in the second place, to the want of self-knowledge. There can be no definite, effective self-culture without self-knowledge. That is the solid ground upon which all true growth must be founded. There are men who appear to control circumstances and convert apparent evil into wholesome good. The secret of their ability is found in their knowledge of their own capacity, and of the character of others, that enabling them to adapt themselves to circumstances and to keep at work in some way while others are "waiting for an opportunity."

Besides the aimless, enervated thousands who burden society, there is a great army of earnest, workful souls who labor in spheres uncongenial and unremunerative, simply because they are not in their proper places. "Oh, if I had only known twenty years ago what I have learned to-day concerning myself," said a man to me, "how much disappointment and sorrow I should have been saved." He had just begun to look squarely into himself, to discern intelligently the tone and quality of his mind, and the direction in which he might apply his faculties and powers with good hope of success. It should be within the ability of every teacher to hint to each of his pupils the sphere in which he will be likely to work with good effect. The same method of observation which will determine the temperamental quality of a boy or girl, and appoint the studies in which he or she will make the best progress, should and will outline the pursuit for which nature has designed them. To me it appears an indispensable property of the good teacher, that he should be able to read and understand the character of a child after a few hours of the intimate association of the school-room; otherwise, how can the important work of classification or grading be wisely done? and how can a school as a whole be efficiently managed without an intelligent appreciation of the diverse elements which compose it?

In a letter written to me a year or so ago by a gentleman who has given a large share of his time to the study of character, he alludes to "an old and valued friend" who told him of his "great anxiety that his son, a little fellow of thirteen, should be a good

mathematician, and of his deep disappointment at the indifference the boy manifested, and of his extremely slow progress in the common branches." Our correspondent's interest was awakened, and he took occasion to examine the boy himself, and invited an acquaintance, in whose opinion he had great confidence, to examine him, and their conclusion was that the boy had "first-rate *natural* capacity for mathematics, but required a teacher who could understand him and interest him." The father of the boy was persuaded to try to find such a teacher. Some months afterward, my correspondent visited his friend again. "After tea," he says, "we had just such a chat as intimate friends indulge in after months of separation. The 'boy's head' finally came up. Did I remember it?" "Yes;" "And what's the result?"

"Well," said the father, "it has been the greatest disappointment of my life, and I ought to say the happiest one I ever experienced. Soon after you left I found another teacher, and changed him from the old school. In a few weeks he became interested, then very much engaged, and now he comes to me: 'Papa, I'm only third or fourth in a class of twelve or fifteen, some of whom are three years older than me;' and he needs no urging, and is making fast and solid progress, in mathematics especially; while in geography, which before he could not comprehend, he is perfectly voracious—picks it up as he runs."

There is no subject which is more anxiously pondered by the earnest parent than that of his child's future career. It is a subject which concerns his girl almost as much as his boy, in the present order of

things, when women are found employed in nearly every branch of human industry whether of the brain or hand. There is, then, a double responsibility pressing upon fathers and mothers, and whatever may help to lighten the weight should be appreciated. The reader will doubtless agree with us in this, but, notwithstanding science has furnished help in this very matter of choosing a career, there are men of learning and culture who turn their backs upon it. I know a much-esteemed clergyman in a neighboring city, who has taken occasion to asperse the system and the followers of Gall and Combe, yet his highly-educated and most amiable wife is a sincere friend of that system, and for years has been in the habit of asking the advice of one of its teachers with regard to the training of her children.

A writer in *The Household*, not long ago, said with much emphasis: "If we knew of tendencies to wrongdoing, and the weakness of good qualities with which our children begin the world—would we not, could we not sympathize, warn, encourage, help more certainly than we might, if, as too often is the case, we allow the conceit that our offspring can not but be naturally better than those of our neighbors? I feel certain, if parents believed in phrenology, and educated their children for the positions in life for which they are by nature fitted, there would be fewer people of whom it would be said, 'He has mistaken his calling,' and less sadness of heart over possibilities discovered 'too late' to save from lives of wretchedness many lovely daughters."



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